

THE REFORMER.

VOL. III.] PHILADELPHIA, APRIL 1, 1822. [No. XXVIII.]

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah, v. 1.

SERAMPORE MISSIONARIES.

It is not a little surprising to see the disposition which is manifested among the advocates of modern missions, to discredit the statement made respecting the proceedings of the *Triumvirate* at Serampore. Some, without being able to adduce a single fact to support the charge, unhesitatingly declare the statement an outrageous and slanderous attack; others, not possessing sufficient hardiness for this, have endeavoured to gloss the matter over, and represent the proceeding as justifiable and proper; while another would have us believe, that nothing of an unpleasant nature has occurred, and that the separate establishment of the *Junior brethren*, was mutually concerted.

A writer in the *New York Commercial Advertiser*, after giving a summary of the last *Annual Report* of the Baptist Missionary Society in England, and other publications, remarks:

“We have been peculiarly gratified in looking over these publications, to find in what affectionate terms they all speak of the Rev. Mr. Ward. If any thing were wanted to scatter to the winds, the injurious reports which have been circulated in this country, by a few, to injure the character of that worthy man, and of the Missionary establishment at Serampore, these pamphlets would be abundantly sufficient. It will be recollected that a letter, pretended to have been received from India, was recently published in Philadelphia, making sundry complaints of the conduct of these worthy apostles at Serampore, which, among other things, had obliged the ‘Junior brethren,’ to separate from them, and establish themselves at Calcutta. Now it appears here, that the separate establishment was mutually concerted, and that the most perfect concert of action, harmony, and good fellowship, subsists between them.”

The Editor of the New York *Christian Herald*, in his number of March 2, makes the following observations :

“ When we first heard and saw the outrageous attacks on Mr. Ward and the Serampore mission, we deemed them so wicked, so shallow, and so entirely destitute of the semblance of truth, that it could not be necessary to notice them : and much less to enter into a defence of the character of such a man as WILLIAM WARD, whose praise is in all the churches, who is beloved by every *christian* that knows him in Europe, Asia, and America, and by tens of thousands who know him not, for his very works’ sake.

“ It seems, however, that the air of authenticity which was thrown around these slanders gained the confidence of some whom we greatly respect, and who probably were not intimately acquainted with the history of this mission and its distinguished conductors. It is thus rendered necessary for us to refute these charges, and we rejoice that those who are the most competent, have done the work to our hands ; for, no sooner did these aspersions come to the ears of those gentlemen [*Messrs. Bethune and Colgate,*] who were intrusted with the concerns of the Serampore mission in this city, than they came forward in the public papers with an answer to the charges which must have satisfied every friend to truth.

“ The last report of the Baptist Missionary Society in England, speaks of the Serampore mission generally, and of Drs. Carey and Marshman, and Mr. Ward, *particularly*, in terms of the highest commendation, and scarcely less do they say of the Junior Brethren at Calcutta. We have before us the names of all the missionaries, both European and native, employed by this society in India, and the various reports of this institution bear testimony to the good character of each of them. What ‘ Baptist Missionary in India’ then, could have written the letter on which the Editor of the *Reformer* grounds some of his slanderous assertions and questions ?

“ We have lately received a letter from a highly respectable gentleman of the Baptist denomination in England, who is intimately acquainted with the whole business of the society : he justly remarks, ‘ it must have been a fiendlike malignity that could assail the characters of such

men as Carey, Marshman, and Ward.' 'There has never been any fear entertained here that there would be any appropriation on the part of the Serampore brethren, of *any part* of the property to their own use, beyond the necessary maintenance of their own families.' What says Mr. Pearce, one of the junior brethren at Calcutta? No longer ago than June last, he calls the senior missionary 'our beloved and venerated friend, Dr. Carey.'

"But enough:—To gather up the testimony in point, which stands recorded in the most respectable periodical works published in Britain and America, would be the labour of making a volume to prove what every christian philanthropist, at all acquainted with the subject, already knows to be true; that the Serampore brethren are entitled to the gratitude and respect of all good men in every country."

And do these writers indeed suppose, they have now put the matter at rest respecting the Serampore Missionaries? With men of only common discernment, all that is said in the preceding extracts, will pass for nothing. There is an ingenious evasion and caution, on every point relative to the facts stated in the *extract* of the *Letter* from India. Why not meet the case fairly and honestly; and either deny or admit the truth of the charges specified? The charges contained in the letter from India, are plain and unequivocal; but every thing brought forward by the defenders of Mr. Ward and his colleagues, is far-fetched and indirect. What can be gathered from the expression "there has never been any fear entertained, that there would be any appropriation on the part of the Serampore brethren, of *any part* of the property to their own use, beyond the maintenance of their families," for no owners of property appropriate to their own use any more than this. The matter at issue is, whether the three Missionaries have claimed the whole of the property at Serampore, which they held as trustees for the Baptist Missionary Society in England, and cut off all the junior brethren from any participation with them in the management of its concerns. This is the amount of the charge against them; and we have never yet seen the semblance of a refutation. There has been a very liberal use of hard and contumelious expressions, and the epi-

thets of envy, slander and malignity have been echoed forth from various quarters. If the cause of Missions requires such means to uphold it, it must be very different from the cause of Christ, and will ultimately come to naught.

Such has been our authority, that we have felt ourselves under no necessity to express ourselves doubtfully, with respect to the transaction at Serampore. We know the writer of the letter, and challenge a denial of a single item specified in the charges contained in the extract. We are indeed under no apprehension, that a direct and public denial will ever be attempted, by any one who sets any value upon his reputation for veracity and truth. But while we have the fullest confidence that there has been no exaggeration of the proceeding of the Missionaries at Serampore, we are equally convinced, that both the Baptist Missionary Society in England, and the *Junior brethren* at Calcutta, will endeavour to conceal the circumstance, or make it appear as favourable as possible. Mr. Ward and his colleagues are still Baptists, and denominated Missionaries; and the Missionary Society in England, and the brethren at Calcutta, must be well aware, that such a proceeding, if accredited, will tend to injure the whole concern. Hence they will feel inclined to cover these men with a sort of holy panoply, and render them fair in the eyes of the people. These renowned men, are indeed beyond their control or their power; they can do nothing with them; and to state any thing to their disadvantage, would operate against themselves and their own cause. On this account, the public may expect to see much in the same strain with the extracts already given, and a direct reply to the charges evaded.

But to show the entire departure of these Missionaries from the principle at first adopted at Serampore, it is only necessary to make an extract from a publication, printed by the Society in England, signed by Andrew Fuller, and dated *Kettering*, July 27, 1812; entitled "*Brief Statement of the Baptist Mission in the East.*" Here follows the extract:

"The first object of attention [after locating the mission at Serampore] was to settle a plan of family government; one article of which was, *that no one should engage in any private trade; but that whatever was acquired*

by any member of the family should go into the common stock. 'On the observation of this rule,' they [*the missionaries*] say, 'depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object.' By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this, an estate containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases."

The following is extracted from another publication printed by the Society in England, entitled "*Brief View of the Baptist Missions and translations,*" &c.

"The station at *Serampore* was established in 1799. The premises occupied for the mission cost near 4000*l*. [*\$17,760.*] They contain dwelling-houses for the missionaries, school-rooms and a spacious hall for public worship; also a printing-office in which ten presses are constantly employed; a type foundery, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees (5,000 dollars nearly.)"

Now it appears, the missionaries in conducting the mission, were able to make considerable money. And although they declared, on the observation of the rule that no one should engage in any private trade, but whatever was acquired by any member of the family should go into the common stock, depended the prosperity of the mission—as by it all avaricious exertion was checked, and trade subordinated to a nobler object—yet there has been a complete abandonment of this rule, and the three senior missionaries monopolize the whole to themselves, while by means of their *solemn act*, they are under the control of no human being, and have the entire disposal of all funds which come into their hands. They are not obliged to render an account to any one.

Vast sums were contributed to the various purposes of this mission, while it was under the control of the Missionary Society in England. Whether much has

been received since the three missionaries set up for themselves, or will be likely to be received hereafter, we are not prepared to say.

Benedict in his *History of the Baptists*, speaking of the mission at Serampore, says :

“ Great charges have attended the prosecution of the mission at Serampore. Many wealthy individuals resident in India, have contributed towards carrying forward this noble undertaking. A late Mr. Grant, in that country, a few months previous to his decease, bequeathed five thousand dollars for the translations. In Scotland, all denominations, have repeatedly and liberally contributed towards this object. The British and Foreign Bible Society, had, previous to 1811, voted annually for three preceding years, nearly five thousand dollars. The New York Bible Society have also aided this design. In the years 1806 and 1807, the different persuasions in America furnished the Baptist Missionaries in India with about six thousand dollars. From 1801 to 1809, the money received from various sources for the translations expressly, amounted to 39,584 dollars. Great sums have been forwarded since, the amount of which I have not been able to learn. But Mr. Johns, previous to his leaving America, collected nearly five thousand dollars, mostly in Boston and Salem. Among the donors in Boston, the honorable Wm. Phillips gave the liberal sum of one thousand dollars.”

[We will here present the reader with some extracts of letters from the Serampore missionaries, respecting the erection of their college.]

Extract of a letter from Mr. Marshman to William Staughton, Corresponding secretary of the American Baptist Board of Foreign Missions, dated March 4, 1819, and published in the 10th number of the Latter-day Luminary, page 490.

“ Does it cost a thousand dollars annually to support a foreign missionary in India; a sum which the most rigid economy will, in many instances, feel insufficient; *sixty dollars* annually will support a native christian brother and his family with equal comfort. Then their outfit, their weakness of constitution, require many things which christian love and even humanity enjoins.”

This statement was made, in order to induce the peo-

ple in this country to contribute their money freely for a Native College at Serampore, which the triumvirate wished to erect, and which it appears is exclusively their own!

Extract of a letter from Mr. Ward to the corresponding Secretary of the American Baptist Board of Foreign Missions, dated at Sea, April 13, 1819, and published in page 491 Latter-day Luminary.

"I wrote to you a short time before I left Serampore, mentioning that I expected to go to England for my health, and on business, and that if I could be sure of pretty large subscriptions for a Hindoo College, in America, I would pay you a visit. I much wish to visit America, and if you give me encouragement to hope that I shall be a successful beggar for our college, I will come over on purpose, should I be detained in England, or I will return to Serampore by America."

In a letter to Joseph Maylin, dated April 14, 1819, and published in the *Latter-day Luminary*, page 493, Mr. Ward speaks of this college, as "wanted to qualify some for respectable situations in life, to enable them to bring up their families well, and give them an education, and thus empower them to support the christian cause by their influence and property;"—"others may well be employed as clerks and attornies in the courts, and other respectable situations."

To suppose instruction in this College will be afforded gratuitously, as has been intimated by the defenders of Mr. Ward, at New York, is a greater stretch of charity, than we are at present able to exercise. If it does not prove a more lucrative establishment than Mrs. Marshman's school, which we are told, in a few years, produced *twenty thousand pounds sterling*, [88,800 dollars] we shall be very much mistaken in our judgment.* What will be done with the money derived from it, we shall not undertake to say.

The following notice respecting the College at Serampore, appeared a short time since, in the New York Commercial Advertiser :

* It is very evident from the high salary given to Mr. Carey in the College of Fort William, and the amount produced by Mrs. Marshman's school, that the most liberal prices are paid for instruction in India.

“Considerable progress has been made towards the erection of the College of Serampore, of the magnitude of which some idea may be formed, when it is stated, that the whole premises include about eight acres, and the buildings are not expected to cost less than 10,000*l.* sterling, [or 44,400 dollars.] It was for the *endowment* of this College that the Rev. Mr. Ward undertook to raise money in Great Britain, Holland, and the United States; and such is their deep conviction of the essential benefit likely to be derived from this Institution, by the inhabitants of India, that the Serampore brethren, with whom its management exclusively rests, have liberally determined to take upon themselves, if it should be found necessary, the whole expense of the erection.”

New Society.

A Society has been lately formed at the City of Washington, denominated “*The American Society for promoting the Civilization and general improvement of the Indian tribes within the United States.*” Its CONSTITUTION has been printed, and the list of officers comprises the Ex-presidents and the Vice President of the United States, the heads of Departments, Judges of the Supreme Court of the United States, the Governors of the several states and territories, Indian agents, the presidents and professors of the Universities and colleges in the United States, and a group of Clergymen and Laymen from various parts of the union not comprised in the above list.

“The institution of the Society in Washington for the conversion of the Indians,” (says the *Franklin Gazette*) “would seem to have occasioned the motion and observations of Mr. BENTON, in the Senate (*which will be noticed hereafter*) touching the land appropriated for propagating the gospel among the tribes, in the course of which he disavows any knowledge of this [*New*] society or approbation of it, although as a senator he found his name included in the list of the chief officers of the society. He declares he does not countenance it, and intimates that the use of the names of the president and ex-presidents, secretaries, members of congress, judges,

and governors, as prominent members, tended to deceive the credulous into a belief that these functionaries were engaged in the project, and would faithfully apply the funds, although in truth it was only a quorum of three individuals that were the projectors of the society and the organs of its operations.

“The unauthorised use of the names of public men, (he remarked) is certainly censurable, and must detract from the confidence which might otherwise be reposed in the proposed effort to convert and civilize the aborigines.”

INDIANS AND MORAVIANS.

In the senate of the United States, on motion of Mr. BENTON of Missouri, resolutions have been passed calling on the secretary of the treasury for a copy of the patent, if any issued, granted under an act of congress of June 1st, 1796, conveying to the Society of United Brethren for propagating the gospel among the heathen, three tracts of land of 4000 acres each, to include the towns of Gnadenhutten, Shoenbrunn, and Salem, on the Muskingum in the state of Ohio, for the sole use of the Christian Indians settled there, and requiring information as to the actual state of these Indians, and the use to which the lands are applied, and that the president of the society at Bethlehem in Pennsylvania, a society incorporated by the laws of Pennsylvania, be furnished with a copy of the resolutions. Mr. BENTON, after narrating from the history of France and other sources instances of missions undertaken by the Jesuits in former times, and afterwards by the United Brethren, for the conversion of the American Indians, and their failure, suggested that the use for which the grant was made by congress had entirely failed, with a view it is presumed to a revocation of the grant, if that should prove to be the fact. Mr. BROWN of Ohio stated that owing to massacre, wars and dispersion, together with the vices usually attending a degraded community, the Indians in that region under the special protection of the brethren have dwindled to a few families, comprehending in all perhaps twenty individuals, inhabiting a wretched hamlet called

Goshen, on the Tuscarawas branch of the Muskingum, exhibiting an appearance of squalid wretchedness. They have there a resident of the society, and are said to cultivate a common field in a rude and imperfect manner. They shew no symptoms of mental improvement, but on the contrary many marks of their degradation appear in their idleness, want, and habits of intoxication among the men. The ostensible object of the missions, in which Mr. HECKEWELDER * spent above forty years, has totally failed. [Franklin Gazette.

From a Report laid before Congress, by the Secretary of War, of the expenditures made under the act to provide for the civilization of the Indian tribes, it appears, that from the 12th of February 1820, to the 24th of December, 1821, the aggregate sum paid for the civilization of the Indian tribes, was \$16,605,80. Of this sum \$13,989,80 have been applied through the different missionary establishments of the Moravians, the American Board of Commissioners for Foreign Missions, the United Foreign Missionary Society, the Baptist Missionary Societies, and the Synod of South Carolina and Georgia. For Indian Youth at the Mission School in Cornwall, 1,438 dollars; and the Baptist Mission School at Great

* A writer in the *National Intelligencer*, after giving an account of the late conference of the Indian chiefs with the President, and their speeches on that occasion, (in which they deprecate the introduction of civilization among them, and wish to be permitted to follow their habits of life and hunt the buffalo,) concludes with the following remarks:

“It is impossible to see these people, and believe, as I do, that they are destined, in no very long lapse of time, to disappear from the face of the earth, without feeling for them great interest. With some vices, and much grossness, they possess many fine traits of character, and we never can forget they were the native lords of that soil which they are gradually yielding to their invaders. Yes, I firmly believe, that all our liberal and humane attempts to civilize them will prove hopeless and unavailing. Whether it is that they acquire our bad habits before our good ones, or that their course of life has, by its long continuance, so modified the nature of their race, that it cannot thrive under the restraints of civilization, I know not; but it is certain, that all the tribes which have remained among us, have gradually dwindled to insignificance or become entirely extinct.”

Crossings, Kentucky, 400 dollars; and the sum of 778 dollars has been paid for Mr. Morse's visit of observation and inspection.

Letter from Washington City.

It will be perceived by the following extract of a letter from Washington, that our general government, under the name of *Uncle Sam*, is charged with aiding clerical and missionary purposes. The charge appears not to have relished very well with some of the officers of government; and Mr. Walsh, the editor of the *National Gazette*, has been demanded by certain members of Congress, the name of his Washington correspondent. This Mr. Walsh has very properly refused to give up. "Honestly, Mr. Walsh," says the Editor of the *National Advocate*, "has any person made such a silly request of you?"

Extract of a Letter from a correspondent at Washington, to the Editor of the National Gazette.

"You are greatly mistaken if you suppose, there is any difficulty in supporting so many Preachers in this city. Uncle Sam, as usual, pays the shot, and kindly relieves the parishioners from the burthen of tythes and contributions. It is true, he has nothing to do with religion by the Constitution, except to let it alone, and to leave every man to pursue that route to final happiness, which shall best suit his own conscience. But then he thinks it very well to bear the expences of some few favourites, lest they should faint by the way. As far as I can learn he pays directly to preachers, exclusive of Doctor Morse, *five thousand dollars*, viz. to Obadiah B. Brown, as clerk in the General Post Office, 1,400 dollars; to Andrew M'Cormic, as clerk in the department of state 1,400 dollars; to James Laurie, as clerk in the Register's Office, 1,400 dollars; and to a Mr. Baker, as clerk in the General Land Office, 800 dollars; whether their companions of the church militant, like the gentlemen militant in another department, are allowed in addition fire wood, stationary, chamber money, &c. I am not informed. That there are other facilities granted to this *Corps*, however, I think may be fairly inferred, from an appointment lately made by the Post Master General.

"The redoubted missioner of the Baptist General Convention, formerly in the service of the New-England

Congregationalists on a mission to India, having, since his return, like his great prototype, passed through many hair breadth escapes, in perils by land, and perils by water ; in perils by *tea*, and perils by *coffee* ; and having in these *fastings* often in *cold* and *nakedness* levied immense contributions from the good people of these states, for missionary purposes in India, and priesthood purposes in the district of Columbia, has been quietly seated as Post Master in the Post Office at College Hill, where it is expected he will, at his leisure, convert the heathens by thousands and tens of thousands. ‘The Latter-Day Luminary,’ is now to be enlightened by ‘the Columbian Star,’ a paper lately established in this city, and is said to be under the particular guardianship of the College post master, and the faculty of the College. What particular part the post master is to take in this new establishment, I do not know. But as Uncle Sam seems willing to bend his neck to any contribution for clerical and missionary purposes in this district, it may be that he is to be *franker General* for all divine and holy purposes, in the distribution of the *Luminary*, the *Star*, &c. and to receive, free of expense (from all but Uncle Sam,) communications, correspondence, hints, &c. for these valuable publications, and particularly for the ‘Ways and Means’ of accumulating Peter’s pence.

“I do not know on what route this post office at the College Hill is established, but as the post master general is not authorised to establish a post office in any place, except on a route established by law, and as I can find none such in our statute book, leading by this place, I presume the pious missionary and his colleagues have convinced the post master general, that this is the route to Zion’s Hill, by the law divine, or the law missionary, (which is the same thing) and that it is the only direct highway from Pandemonium to Paradise.

“I should like to see at the end of the quarter, an account of the postage collected at this holy office ; and *then* I should like to see how much would have been collected had the postage been charged on all the letters, papers, magazines, *luminaries*, *stars*, comets, and meteors, which passed through the office during the quarter, unsanctified by the franker’s touch and privilege.”

From the Ontario Republican.

Jemima Wilkinson.—It was announced to the public a short time since, that David Hudson, Esq. was preparing for the press the biography of this extraordinary personage. It has just made its appearance; and from the many circumstances narrated which transpired long since, the biographer plainly shews that he has not omitted any labour in procuring correct and necessary materials for the work. It is written in a good plain style—contains a variety of instructive matter, and cannot fail to please a lover of biography.

Well would it have been for the Christian world, had hypocrisy perished with this deluded fanatic; “whose life’s whole drift” was to secure the fleece of her flock, and make herself as comfortable as possible during her pilgrimage in this *vain* world.

It appears she left no means untried to extort the uttermost farthing from the poor as well as the rich, under the garb of piety, for the *good of mankind*. She certainly, in this particular, as well as in many other cases, succeeded to admiration; but what is still more wonderful, her base and infamous practices are still travelling through the country, dressed in a similar garb.

Numerous are the applications made to a generous public, to contribute, connected with arguments to prove they are casting into the “Lord’s treasury;” that by these means they are clothing the naked, feeding the hungry, and saving the heathen from perdition; and consequently must receive their reward. The most effectual way to do this (it would seem) is to create funds to educate *indigent* and *pious* young men for the gospel ministry. An applicant for the benefit of the Auburn Theological Seminary, made us a visit a few days past; “he cast his net on the right side of the ship,” made a good haul, and returned with the game to Auburn, to be lavished on the *pious*!

How long will community continue to support fat Rabbins in their extravagance, and thereby neglect the daily call of poverty at our doors? just as long as they connect dollars and cents with religion.

cluded from having any part in his work, are now resorted to as the principal, if not the only means to accomplish it?

Much of what is now passing as salutary means for promoting religion and the cause of christianity, has, doubtless, a directly opposite tendency. And perhaps nothing more so, than men, undertaking to teach and explain spiritual things by their human wisdom and "human learning." Which may indeed be fitly compared to a man's presuming to teach Hebrew or Greek, when he knew not a letter of the alphabet.

That ministers "are not at the present day to calculate upon any miraculous effusion of the spirit," I readily grant; because a miraculous effusion of the spirit, is no more necessary now, than it was when the apostles, without a miracle being wrought, received such a portion of the spirit, as enabled them not only to preach the gospel, but to perform acts equally great, as any they ever performed afterwards. The single instance of the miraculous effusion of the spirit at the time of Pentecost, was evidently an extraordinary circumstance, to effect a particular purpose. Christianity being a ministration of the spirit, requiring spiritually qualified ministers to embark in its cause; this miracle proved to the apostles and others of that day, by outward demonstration, the communication of the spirit. And the record thereof, is to teach us, and all succeeding ages, that the holy spirit is an indispensable requisite to qualify for gospel ministry. For, christianity being the same as formerly, so also the nature of man: he has the same passions and appetites, the same natural infirmities, consequently, if he is to be instructed, and aided by ministry, it must be of the same nature and kind as was then necessary. Namely, "in demonstration of the spirit and power;" which books, and all the various, and contradictory comments of men on the holy scriptures, can never qualify to perform.

But, our blessed Lord as if to obviate the objection made, against ministers now expecting to be influenced by the holy spirit, said to those employed to minister, "Lo I am with you always, even to the end of the world." With them in spirit, all will allow, is meant. Hence, as long as ministers are rightly employed, this pro-

mise applies to them ; and therefore there is no more occasion now to resort to "human learning" and schools to learn to preach, than there was when Christ so decidedly excluded such aid.

When I observe so much stress placed on human learning, in teaching religious knowledge, I can but recur to the principles on which the high priests and Jewish Rabbies rejected our Saviour, "whence hath this man," this unlearned man, "this wisdom ? Is not this the carpenter's son ? Is not his mother called Mary ? And his brethren and sisters, are they not with us ? And they were offended in him."

It is really unaccountable, how it ever entered into the mind of man to suppose, that christianity, a purely spiritual dispensation, is so changed, as now to stand in need of "human learning," and school divinity for support ; and for a "blessing" on these "only a proper exertion of human abilities," is thought necessary. And hence, to qualify men for this human learned ministry, vast sums of money must be raised and expended : and when thus qualified, still larger sums are appropriated for their support. How different must be the views and motives of such men, from those of the apostle, who testified, "we labour working with our own hands." Yea the most learned of all the apostles, to prevent his being chargeable, wrought at the humble trade of a tent maker. And declared that he "coveted no man's silver or gold." Saying to his hearers, "ye yourselves know, that these hands have ministered to my necessities, and to those who were with me." "I will not be burdensome to you, for I seek not yours but you." Our college bred ministers admire his writings, and extol him as a great apostle ; but alas ! they despise his example. And why do they ? because too many of them make preaching a trade to get a living by. The preaching of such men is a miserable dependance for spiritual instruction. And such a substitution of "human learning," and "human abilities," is a sad reverse from spirit to letter. What can be expected therefrom, but that religion will dwindle into mere form and profession, and that people will become strangers to that only acceptable worship, which is performed in spirit and in truth.

For, let it never be forgotten, it was in consequence of going from spirit to letter, from a spiritual to a human qualification, that led those who undertook formerly to teach in the church, step by step, from power to form, and from one error, and degree of degeneracy to another, until the church became enveloped in the midnight darkness of popish superstition, bigotry and intolerance. Let us then beware; for a like deviation, a beginning of which is now avowed, if persisted in, will terminate in a situation equally deplorable.

And now, how are we to be preserved from the impending danger? Why let each individual be wise for himself as respects his own salvation. And not be content with concluding, these are the principles my parents believed, and have educated me in, and our minister teaches the same. Those who wish to be of Christ's flock, must judge for themselves of Christ's doctrine. Take religious opinions only upon the authority of scripture, however opposite to those taught by men. Bearing in mind, that to be the disciples of Christ, we must be governed by the precepts and doctrine he taught, whatever censure, or even abuse we may suffer, from the profane or biggoted part of mankind, in consequence thereof.

Whatever religious opinions we may have been educated in, or have imbibed, should be brought to the touchstone of solid reason, and plain scripture; and if they will not stand this test, they are to be dismissed as no genuine principles of truth, however pleasing or plausible they may have appeared. And let us be careful not to attempt to make scripture and reason bend to our own pre-conceived opinions, nor yet to any of the various constructions men have put upon the sacred volume.

Had people generally been thus wise in examining for themselves, and not resigned their judgments so much to their teachers and those esteemed learned men, Christendom would not now have been so miserably blinded and bewildered, nor the principles taught for christian principles, have been so complicated or corrupt. A. B.

Formerly in the city of Paris, there was one ecclesiastic to every sixty individuals, now there is but one to every six hundred and twelve.

[*English Paper,*

For the Reformer.

On taking an extensive view of christianity, from the days of Constantine, down to the present time, things appear to wear the same sad aspect. The open profession of christianity was then adopted by millions of deluded mortals from its being the popular religion of the court, the fashion of the times, or the road to temporal emoluments. Then christianity appeared (as she does now) gorgeous in her outward apparel, though less glorious within; splendid in forms and rituals, but less vigorous in power; so that what the church gained in superfluous, she lost in depth. She suffered her faith to be corrupted by the impure mixture of heathen philosophy, whilst the honors, riches, and pleasures of a vain world insinuated themselves into her affections, stole away her graces, and robbed her of her best treasures; insomuch, that it was doubtful whether paganism was more christianized, or christianity more paganized.

But to bring the matter home to ourselves, and to our own time: Does moral honesty exist more among us, than among Turks and Heathens? Let us scrutinize our walk and conduct amongst men, and see what are the distinguished characteristics of our christianity. Does affection, harmony, goodness and peace abound among us who style ourselves christians? Do we love all mankind as we love ourselves, and consider them as our brethren? Or do we live for ourselves, in the indulgence of pride, covetousness, the love of the world and of popular dominion? Do we seek to be useful in life to all, as far as we have power, doing no injury to any one, in body, mind, credit, or estate; but rather, all possible good? Without conforming to these requisitions, we cannot be the disciples of Christ; for the essence of christianity is love, purity and uprightness, which the master builders of this day have rejected, and built up wood, hay, and stubble; while clouds of error, falsehood, darkness and false doctrine, desolate the christian church; and the gospel is made both a step-ladder to fame, and an object of merchandize. At the same time, the pride of learning, and the authority assumed by public teachers, unmixed with piety and humility, and joined and beating in concert with the corrupt passions and inclinations of their hearts, unfits them for learning in the school of Christ; and they hinder those who would walk in the path of true righteousness, from entering therein. When our Saviour was personally on the earth, his chief enemies and persecutors were the learned scribes, pharisees, and doctors of the law. And if Christ, or his apostles were again to come and sojourn among us, is it not evident, that their example and testimony would be so contrary to the ways and practices, errors and prejudices of the high professors of christianity in the present day, and their chief rulers, that they would oppose and persecute them as the disturbers of their quiet and the enemies of mankind.

Truly, this is a day of desolation: faith and charity fail, and vital piety loseth ground amongst men; darkness is on the face of the deep, in the church, in the state, in the minds of high professors,

and on all the dispensations of providence to us. These are hard sayings, who can hear them. Let the self-righteous run and read—and may the spirit of heavenly wisdom give us a right understanding and judgment in all things, appertaining to life and salvation; that we may become practical, living, and spiritual subjects of the church militant: not nominal religionists, moral philosophers, or heathen theological system builders, such as abound and multiply like Egyptian frogs or palmer worms among us, in this day of christian civilization and refinement. VERAX.

SYLVESTER LARNED.

Extract from a Biographical sketch of Sylvester Larned, late of New Orleans, deceased, published in the Southern Intelligencer.

“The solicitations of fame and friends urged him to the bar. His talents were singularly well adapted to that sphere. They would have filled an ample field in the forum, but his master called him. He resolved to preach the gospel. He entered the Theological Seminary at Andover, studied six months, and removed to Princeton as a charity scholar. He left the seminary after studying two years.

“He preached in all the northern cities as well as in the country, and attracted great crowds. He could easily drench his audience in tears—he was very solemn in the desk, both in voice, in action, and in attitude. His person was tall and commanding, and had the appearance of great strength. I have seen, during his discourse, the rough tear coursing its way down the brawny cheek of some open mouthed listener, whose sensibilities had not perhaps for years been wrought to such a pitch as this, if indeed, he were ever believed to possess any. He was entrusted with a key to the passions of the soul—he entered their recesses, and with a delicate finger touched what strings he pleased, and the responsive sympathy awoke—he painted highly, and with such splendid simplicity, if I may use the term, that imagination gazed on the picture, till tears obliterated the sight. These are undoubtedly high qualities, but it must be confessed, that in general they partake more of the agreeable than the useful, and that moreover they are very dangerous and tempting qualities to the possessor.—It is true there is a road to the conscience (which is the thing all ministers ought to aim at impressing) which lies through the passions, but the great danger is that he who can work powerfully on the passions will stop there, and exult in the conquest which his talents had achieved, without caring to uncover to the sinner the guilt which lies upon his conscience.

“I have said that Larned possessed a key to the passions. By this I do not mean that he had a deep knowledge of the human heart—nor that he was skilled, as I have seen some ministers most wonderfully so in detecting and tracing out the windings of deceit and sin in the heart, but that he was naturally endowed with a

strong sense of the pathetic, and, unconsciously obeying the rule of Horace, would often himself weep those prelusive tears, which were pretty sure to draw after them a shower of feeling from his sympathizing audience. Now, here lay his danger, here he could hardly resist the temptation of misapplying his talents. What was the effect of such preaching as that to which I have alluded? The effect was this—his hearers were thrown into a sweet delirium of feeling—they were pleased perhaps with their own unsanctified sensibilities, and went away admiring the preacher, talking of nothing but the extraordinary young man, and enraptured indeed with the whole scene! Thus in a Sermon in which he described the sufferings of the Saviour on the cross, and which some said was his most eloquent effusion, there was much high painting—much action to give it effect, and so graphic was the description, that a lady told me, (though the same effect was not produced on me when I heard the sermon) she could almost see the Saviour stretched on the wall in the rear of the speaker. But it was mere tragic painting—a dark and solemn exhibition of a scene of passion and cruelty, and we all know what effect a similar exhibition of the same scene by a French orator produced upon the warm hearted soldier.—His indignation was roused against the crucifiers—his compassion was excited for the holy and innocent sufferer, and he drew his sword to take revenge upon the blood thirsty murderers of Jesus! when his own heart should have melted in penitential sorrow for sin, beneath the cross of a bleeding Saviour.”*

OBSERVATIONS ON BIBLE SOCIETIES.

Extracted from the London New Monthly Magazine or Literary Journal for Jan. 1821

“The Bible Society, founded and supported, no doubt, from the noblest motives, also puts forth pretensions which are sickening. Its advocates frequently represent it as destined to change all earth into a paradise. That a complete triumph of the *principles* of the Bible would bring in the rapturous state which they look for can never be disputed; but the history of our religion affords no ground for anticipating such a result from the unaided perusal of its pages. ‘An age of Bibles’ may not be an age of Christian charity and hope. The word of God may not be revered the more by becoming a common book in every cottage, and a drug in the shop of every pawn-broker. It was surely neither known nor revered less when it was a rare treasure, when it was proscribed by those who sat in high places, and its torn leaves and fragments were cherished even

* “Mr Larned,” says his biographer, “finally became sensible of the deficiency in his preaching. Not long before his death, he remarked to a friend, ‘I am disgusted with the manner in which I have preached. I see, to be sure, my people all in tears, and it seems very solemn, but the next day I may meet them, and they swear before my face! I shall alter my method, and one of two effects will be produced. Either I shall have a revival of religion, or my hearers will all leave me.’”

unto death. In those days, when a single copy chained to the desk of the church was alone in extensive parishes, did it diffuse less sweetness through rustic hearts than now, when the poor are almost compelled to possess it? How then did the villagers flock from distant farms, cheered in their long walks by thoughts not of this world, to converse for a short hour with patriarchs, saints, and apostles! How did they devour the venerable and well-worn page with tearful eye, or listen delighted to the voice of one gifted above his fellows, who read aloud the oracles of celestial wisdom! The word of God was dearer to them than house, land, or the 'ruddy drops which warmed their hearts.' Instead of the lamentable weariness and disgust with which the young now too often turn from the perusal of the scriptures, they heard with mute attention and serious joy, the divine histories of the Old Testament and sweet parables of the New.—Surely this was better than the dignified patronage now courted for the Scriptures, or the pompous eulogies pronounced on them by rival orators! The reports of anniversaries of the Bible Society are often to me inexpressibly nauseous. The word of God is praised in the style of eulogy employed on a common book by a friendly reviewer. It is evidently used as a theme to declaim on. But the praise of the bible is almost overshadowed by the flatteries lavished on the noblemen or county member who has condescended to preside, and which it is the highest ambition of the speakers ingeniously to introduce and to vary. Happy is he who can give a new turn to the compliment, or invent a new alliteration or antithesis for the occasion! The copious nonsense of the successful orators is even more painful than the failures of the novices. After a string of false metaphors and poor conceits, applauded to the echo, the meeting are perhaps called on to sympathize with some unhappy debutant, whose sense of the virtues of the chairman proves too vast for his powers of expression, &c. &c.

"Alas! these exhibitions have little connexion with a deep love of the Bible, or with real pity for the sufferings of man. Were religious tyranny to render the Scriptures scarce and to forbid their circulation, they would speedily be better prized and honoured than when scattered with gorgeous profusion, and lauded by nobles and princes."

Methodist College.

The Methodists are about to establish a college at Ithaca, Tompkins county, New York. The Committee appointed by the Genessee Annual Conference, to superintend the establishment, in their Address, observe:

"Actuated by the most laudable motives, the Genessee Conference of the Methodist Episcopal Church, have resolved to establish, under their patronage, a College, within the bounds of this District. The committee have estimated that a fund of forty thousand dollars will be required for the erection and completion of the necessary buildings. More than six thousand dollars of the proposed sum has

already been subscribed by the citizens of the village and vicinity, and ten acres of ground, embracing the intended site for the buildings have been gratuitously presented to the institution.—The committee have appointed *Mr. David Ayres* their agent, personally to solicit and collect such further donations and subscriptions as their liberal, benevolent, and patriotic fellow-citizens may feel disposed to bestow.”

An article from Venice, in the French papers, states the condemnation by the Senate of Lombardy, of 34 unfortunate individuals, some of high rank, to various punishments, death, imprisonment in a fortress, &c. for the crime of belonging to the sect of Carbonari. The punishment of some of those sentenced to death has been commuted by the Emperor of Austria, as a special indulgence, for imprisonment in chains for twenty years!!! and of others for lesser periods of a similar imprisonment. How merciful! This is paternal government. [London paper.]

Missionary Intelligence.

In our number of August last, some account was given of the success of the Missionaries at the Society Islands, in the Southern Pacific Ocean, and the large building erected by King Pomare, called the *Royal Mission Chapel*. Later accounts from the Missionaries and their converts at that place, give us no very favourable impression, that much benefit will result to the natives or the cause of christianity, from the mission.

Large contributions are obtained from the people of the produce of the Islands, by means of Missionary Societies established among them. These are sent to England, to be disposed of, and the proceeds applied for aiding the cause of Missions.

The following particulars are extracted from the *London Missionary Chronicle*, of January 1822.

“Captain Grimes, anchored at Hapapa, or Matavia Bay, Taheite, on the 28th of April, 1821. Mr. Wilson and Mr. Hayward had accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with thirteen guns.

“The Captain states that a few days before the Annual May Meeting [a Missionary meeting] preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provision, the subscriptions of oil, &c.” The Missionaries also began to assemble from the distant parts of the Island.

“On the appointed day of meeting, the chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

“At ten A. M. the natives collected in the building appropriated to that purpose [the “*Royal Mission Chapel*,”] to the number of five thousand, men, women and children included. The soldiers were ranged without, under arms. The affairs of the Island were discussed with great energy, although, as is said, previously determined upon.

“The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch.

“On the 23rd, the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

"On the 10th of June the ship moved to Eimeo, (a distance of about 20 miles :) Having collected about twenty tons here, the captain sailed on the 26th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states, that in this Island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he observes, are fast advancing in civilization.

"On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, garden, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber, a platform is raised for the chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner."

[The following account of the anniversary of the Taheitan Missionary Society, is extracted from the Journal of one of the Missionaries at these Islands, published in the *London Evangelical Magazine*.]

"MAY 9. Accompanied Brother Darling to Papaea, to attend the yearly meeting of the Missionary Society. Met the brethren Nott, Hayward, Wilson and Davis. Pomare received us very kindly. His soldiers were drawn up in order, about one hundred and fifty in number, with muskets and fixed bayonets. A congregation of between five and six thousand assembled about the middle pulpit of the great chapel. Commenced the service with prayer, &c. Brother Nott, preached from Luke, xiv. 23, *Compel them to come in, &c.*

"MAY 10. Assembled in the great Chapel with all the judges, officers of the Missionary Society, &c. Tati stood up, and exhorted the members of the Society to bring in their subscriptions immediately, that the oil might be put on board the brig, now ready to take it to England.—Otooro, on behalf of the king, replied that it should be done without fail. Some matters also were settled relating to the regular collection of the contributions, which had been somewhat delayed through the (king's) late mercantile affairs."

A new periodical work has commenced at Canandaigua, (New York.) entitled "*Plain Truth*," with the motto: "Woe unto you, Scribes and Pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." "He that hath ears to hear let him hear." It is published half-monthly, at the Office of the "*Ontario Republican*," contains four Royal octavo pages, price one dollar a year. From the contents of the first number, which we have received, it appears to answer very well to its title; and we hope it will receive patronage and prove useful.

* * "E. D." and an "Abstract of a letter of correspondence" we have been obliged to postpone till our next number.

Printed by Joseph Rakestraw, No. 256, North Third-street, Philadelphia, Agent for the Reformer; to whom correspondents will please to address their communications and those wishing to become subscribers, can signify it, either by mail or private conveyance—and also make remittances, and receive their numbers, or have them forwarded agreeably to their directions.

Price of *The Reformer* one dollar a year, half payable in advance, the remainder at the end of six months.—New Subscribers if they request it, can be supplied with numbers from the commencement of the work.

* * James V. Seaman, Bookseller, No. 296 Pearl-street, is Agent at New-York.

* * James Lovegrove, Bookseller, Calvert street, is Agent at Baltimore.